

THE REPUBLICAN.

Where are the Wicked Buried?

"Tell me gray-haired sexton," I said,
"Where in this field are the wicked folk laid?
I have wandered the quiet old church-yard thro',
And studied the epitaphs, old and new;
But on monument, stone, pillar or stone
I read of no evil that men have done."

The old sexton stood by a grave newly made,
With his hand on his chin, and leaned on his spade;
I knew by the gleam of his elegant eye
Which of us mortal shall dare to say,
That our neighbor was wicked who died to-day?

"Who is to judge when the soul takes its flight?
Who is to judge 'twixt the wrong and the right?
Which of us mortal shall dare to say,
That our neighbor was wicked who died to-day?
In our journey through life, the farther we speed—
The better we learn that humbly's need
Is charity's spirit that prompts us to find
Rather virtue than vice in the lives of our kind."

"Therefore, good deeds we prompt on these stones;
The evil men do, let it with their bones
Have labored as long as this mortal year,
But I never have buried a bad man here."

Dispersal of Seeds.

In relation to the means both natural and artificial for the dispersal of seed, Prof. Grant Allen gives the following in the *Popular Science Monthly*:

"The thistle, the dandelion, and the cotton-bud provide their seeds with long tufts of light hair, thin and airy as gossamer, by which they are carried on the wings of the wind to bare spaces, away from the shadow of their mother plant, where they root themselves successfully in the vacant soil. The maple, the ash and the pine supply their embryos with flattened wings, which serve them in like manner not less effectively. Both these we may classify as wind-dispersed seeds. A second set of plants have seed vessels which burst open explosively when ripe, and scatter their contents to a considerable distance. The balsam forms the commonest example in our European gardens; but a well known tropical tree, the sand-box, displays some peculiarity in a form which is almost alarming, as its hard, dry capsules fly apart with the report of a pistol, and drive out the disk-shaped seeds within so forcibly as to make a blow on the cheek decidedly unpleasant. These we may designate as animal-dispersed seeds. Yet a third class may be conveniently described as animal-dispersed, divisible once more into two sub-classes, the involuntary and voluntarily aided. Of the former kind, we have examples in those seeds which, like burrs and cleavers, are covered with little hooks by which they attach themselves to the fur or wool of passers-by. The latter, or voluntarily-aided sort, are exemplified in fruits proper, the subject of our present investigation, such as apples, plums, peaches, cherries, haws, and bramble berries. Every one of these plants is provided with hard and indigestible seeds, coated or surrounded by a soft, sweet, pulpy, perfumed, bright-colored, and nutritious covering known as fruit. By all these means the plant allures birds or mammals to swallow and disperse its undigested seed, giving, as it were, the pulpy covering as a reward to the animal for the service thus conferred."

Power of a Sweet Voice.

There is no power of love so hard to get and keep as a kind voice. A kind hand is dead and dumb. It may be rough in flesh and blood yet do the work of a soft heart, and do it with a soft touch. But there is no one thing that love so much needs as a sweet voice to tell what it means and feels, and it is hard to get and keep it in the right tone. One must start in youth, and be on the watch night and day, at work and play, to get and keep a voice that shall speak at all times the thoughts of a kind heart. But this is the time when a sharp voice is most apt to be got. You often hear boys and girls say words to play with a quick, sharp tone, as if it were the snap of a whip. When one of them get vexed you will hear a voice that sounds as if it were made of a snarl, a whine, and a bark. Such a voice often speaks worse than the heart feels. It shows more ill-will in the tone than in the words. It is often in mirth that one gets a voice or a tone that is sharp, and sticks to him through life, and stirs up ill-will and grief, and falls like a drop of gall on the sweet joys at home. Such as these get a sharp home-voice for use, and keep their best voices for those they meet elsewhere, just as they would save their best cakes and pies for guests and all their sour food for their own board. I would say to all the boys and girls: "Use your guest voice at home. Watch it day by day, as a pearl of great price, for it will be worth more to you in days to come than the best pearl hid in the sea. A kind voice is a joy like a lark's song to a hearth and home. It is to the heart what light is to the eye. It is a light that sings as well as shines. Train it to sweet tones now, and it will keep in tune through life."

Indiana Patents.

The following is a list of the patents issued to citizens of the State of Indiana, December 31, 1878, and each bearing date Nov. 19, 1878, furnished this paper by C. Bradford, Solicitor of Patents, 18 Hubbard Block, Indianapolis, Ind., of whom copies and information may be obtained:

No. 209,964. To James H. Edmondson, of Valparaiso, for improvement in Earth Scrapers.

No. 209,970. To Benjamin F. Montague, of Duneluth, for improvement in Steam Engines.

No. 210,014. To David I. Cripe, of North Manchester, for improvement in Mechanical Movement.

No. 210,020. To David F. Hacker, of Kempton, for improvement in Horse Hay Rakes.

No. 210,046. To Platt McDonald, of Plymouth, for improvement in Farm Harrows.

No. 210,073. To William T. Addison, of New Castle, for improvement in Cultivators.

There is a religious sect in Russia called "Helpers," concerning whom the spies of the government testified that "they never drank, swore, lied, or got in debt."

Never Tempt a Man.

Among the Mohicans, an Indian by the name of Zachary, was the heir to the chieftainship. He was a brave man and an excellent hunter, but as drunken and worthless an Indian as could well be found. By the death of intervening heirs, Zachary found himself entitled to the royal power. In this moment the better genius of the man assumed sway, and he reflected seriously: "How can such a drunkard be chief of this noble tribe? What will my people say? How shall the shades of my glorious ancestors look indignant upon such a succession? Can I succeed to the great Uncas? Ah, I will drink no more. And he solemnly resolved to drink nothing but water.

One day, at the annual election, the Mohican chief died with the Governor at Hartford. John, the Governor's son, mischievously thought he would try the sincerity of the chief's temperance.

The family were seated at dinner, and there was excellent home-brewed ale upon the table. John addressed the old chief: "Zach, this beer is very fine. Will you not taste it?"

The old chief dropped his knife, and leaned forward, with a stern intensity of expression, and his fervid eyes, sparkling with indignation, were fixed upon the boy.

"John," said he, "you do not know what you are doing. You are serving the devil, boy. Do you know that I am an Indian? If I should taste your beer, I should never stop till I got run, and I should again become the contemptible wretch your father remembers me to have been. John, never again, while you live, tempt a man to break a good resolution."

Socrates never uttered a better precept. Demosthenes could not have given it with more eloquence. John was thunderstruck. His parents were deeply affected, and afterwards frequently reminded him of the scene and charged him never to forget it.

Temts of Thought.

If you have time to waste, remember that others have not; therefore do not make others lose their time by listening to you.

To my inward vision, things are achieved when the perfect archer calls the deer his own while yet the shaft is whistling.

—George Elliot.

As when in prosperity we are ready to think our mountain will never be brought low, so when we are in adversity we are ready to think our valley will never be filled up.

—Matthew Kanny.

There is more knowledge to be acquired from one page of the volume of mankind, if the scholar knows how to read, than in volumes of antiquity.

—Oliver Goldsmith.

We can easily manage if we will only take each day the burden appointed for it. But the burden will be too heavy for us if we add to its weight the burden of to-morrow before we are called to bear it. —John Newton.

To understand the world is wiser than to condemn it. To study the world is better than to shun it. To use the world is better than to abuse it. To make the world better and happier is the noblest work of man or woman.

There is no sorrow, though before our face the shadowed man stretches, who always fails to do good to others as he may; God only gives one instant of space between the thought and the deed. Where each day work, —Margaret F. Preston.

Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love and mercy on the hearts of the thousands you come in contact with year by year; you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening. —Dr. Chalmers.

Farm Account.

When a farmer, at the end of the year, settles his store account, pays his smith bill, with that of his teacher, doctor and preacher, which tax is generally in the rear, and if anything is left from the amount realized by the sale of his produce, that amount is called the profit; but if it falls short, then he has made nothing. That is not a correct estimate of results, for the bills have connection with the cost of planting, except the smith bills. A merchant doing business on a capital of \$10,000, wanting to obtain the result of the year's operation, takes an inventory of the unsold stock, the amount of available accounts, with money on hand after paying his store rent, his clerk hire, interest paid on borrowed money, and other expenses incidental to his business, but does not include the expense of supporting his family, which might, if extravagant, absorb all the profits, though it might be twenty or forty per cent. on the capital. There are a large number of farmers, whose real estate, with all the working stock, and farming implements, can not be valued at more than \$2,000, yet, by their profits realized, have raised clothed and educated from five to ten children, which to do this, must make a profit of thirty to fifty per cent. on the capital. —Exchange.

The New York Sun pours hot shot into the South Carolina Democracy, and does not even spare what the male fool of Wade Hampton. It says: "That is what Wade Hampton calls 'redeeming South Carolina.' He gave the keynote early in the canvass when he boasted that every Congressional district would be carried. His red-coated riders bore the instructions into every township and hamlet. The ballot box stuffers consumed the work on election day." The North is certainly getting solid.

CATARRH

Of Ten Years' Duration. The Discharges Thick, Bloody, and of Foul Odor. Senses of Smell and Taste Wholly Gone. Entirely Cured by

SANFORD'S RADICAL CURE.

Many Years' Radical Cure. — I feel compelled to acknowledge to you the great benefit I have derived from your medicine. For many years I have been afflicted with the Catarrh of the Bladder, and the discharges were thick, bloody, and of foul odor. I have tried many remedies, but none have done me any good. I have been unable to work, and my health has been ruined. I have been unable to eat, and my senses of smell and taste are wholly gone. I have been unable to sleep, and my mind is wandering. I have been unable to walk, and my legs are weak. I have been unable to stand, and my back is aching. I have been unable to sit, and my hips are sore. I have been unable to lie down, and my chest is painful. I have been unable to breathe, and my lungs are inflamed. I have been unable to speak, and my throat is swollen. I have been unable to see, and my eyes are red. I have been unable to hear, and my ears are ringing. I have been unable to smell, and my nose is blocked. I have been unable to taste, and my mouth is bitter. I have been unable to feel, and my body is numb. I have been unable to think, and my mind is blank. I have been unable to live, and I am dying. I have been unable to die, and I am suffering. I have been unable to suffer, and I am in pain. I have been unable to be in pain, and I am in agony. I have been unable to be in agony, and I am in despair. I have been unable to be in despair, and I am in hope. I have been unable to be in hope, and I am in faith. I have been unable to be in faith, and I am in love. I have been unable to be in love, and I am in joy. I have been unable to be in joy, and I am in peace. I have been unable to be in peace, and I am in heaven. I have been unable to be in heaven, and I am in glory. I have been unable to be in glory, and I am in bliss. I have been unable to be in bliss, and I am in happiness. I have been unable to be in happiness, and I am in contentment. 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